THE THIRD PATRIARCH KANCHI ZENSHI: SRADDHA CITTA RECORD.

A Translation with Notes by Zyukon

The ultimate road is not difficult,

Just dislike discriminating and choosing.

Simply don't dislike or like [1]

And spontaneously the bright white.

If there is a difference of one hair's breadth

Heaven and earth hang far apart;

If you wish to obtain it to appear before you,

Don't abide in according or contrariness.

Different and accordant vie,

This makes the citta ill;

If you don't know the dark objective, [2]

In vain you strive to make the mind-instant calm.

Round as the great void,

Nothing lacking, nothing in excess.

Those who are good at taking and discarding,

By that very thing obtain the no-thusness.

Don't chase after being which makes karmic,

Don't abide in sunya with its ksanti.[3]

The one seed of both levelly embosomed,

There is the completion of the intrinsic.

Stop moving, return to stop;

c1983 Physsardt

Stop then is everywhere-moving.
Only extend this to both borders,
And thoroughly know the seed of all things.
If the one seed is not pierced through to
The two places lose efficiency;
Esteem being and one sinks into being,
Follow after sunya and one goes against the sunya.
Many words make many thoughts,
They turn and turn and do not mutually accord;
End words, cut off thoughts, [4] --
No place not thoroughly obtained.
Return to the root and you obtain the aim, [5]
If you follow the luminous, you lose the school,
If even an instant is a return to what gives light,
You completely return to the previous void.
The previous void by turning and changing
Makes everyone rely on mistaken sight;
Don't make use of seeking the real,
Just must stop seeing. [6]
Not abiding in the two views,
Don't take pains to chase after and investigate;
Even a small degree of right and wrong,
In confusion one loses the citta.
Two come into being by depending on one,
One also should not be guarded;
The one citta not born,

10,000 dharma have no offense.
If no offense, then no dharma,
If no arising, no citta.
Ability by Boundary is destroyed, [7]
Boundary by pushing after Ability sinks.
Boundary by reason of Ability is a Boundary,
Ability by reason of Boundary is Ability;
Wish to know both steps,
Originally this is the one empty.
The one empty is the same as both,
It equally contains 10,000 shapes.
If you don't see the pure and the coarse,
How could there easily be partiality?
The great Road's shape is broad,
There is no easy, there is no hard.
The small vision has the fox's suspicion,
Turning fast or turning slow.
Grasping at this, one loses the chance
And surely enters the wrong road.
Letting go of this, spontaneously
Comes the body without going or abiding.
Entrust to the nature, join with the road,
Then idly rambling, cut off mental concern;
The bound mind-thought goes against the genuine,
The dark sinking is not good.
The not-good puts the spirit to strain,

Why do what makes distant that which is close?
If you wish to savor the one vehicle,
Don't make bad the six dusts. [8]
The six dusts not made bad,
On the contrary, the same as correct realization.
The wise person has <u>no-doing</u>,
The foolish person self ties. [9]
In dharma, there is no other dharma,
Mistaken view of itself attaches and grasps.
Hold to the citta to use the citta:
Would that not be a great mistake?
Going astray gives rise to calm and disorder,
Realization has no good or bad.
The entirety's 2 boundaries
Thoroughly depend on taking and acting.
To dreams, phantasies, sky flowers,
Why labor to grasp and cling?
Obtain, lose, right, wrong,
All at once let go of and make them retreat.
The eye if not asleep,
All dreams are intrinsically blocked;
The citta if not different,
10,000 dharmas are the one thusness. [10]
The one thusness' shape is dark,
So vast one forgets karmic effects,
10,000 dharmas equally discerned,

Return again to the spontaneous.
Destroy that thing that one bases oneself on,
One should not arrange and classify.
Stop moving, -- then no moving,
Move stopping -- then no stopping.
The both then not becoming,
The one, how can it come into existence?
To the fullest degree pierce to the extreme, [11]
Don't abide in general principles. [12]
If one unites oneself with the citta's impartiality
What one does all together stops.
The fox's suspicion purified and exhausted,
Correct sraddha in true form obtains its place. [13]
If everything is not held back
There is no having to record and remember.
The empty bright of itself shines,
No straining of the citta's powers.
This place is not such as thought can estimate,
What reason and feelings can scarcely fathom.
In the real thusness dharma-kaya, [14]
There is no other, there is no self.
To essentially describe the mutually accordant, [15]
Just say it is not-two. [16]
If not-two, all the same,
There is nothing not included.

The ten directions' sages
All entered this school;
The school is not narrow or long,
The one mind-instant is 10,000 years,
There is no being or non-being.
When the ten directions are before the eyes
The extreme of small is the same as large.
When completely forget the bounded realms,
The extreme of large is the same as small.
Not seeing borders or fronts,
'Is' at once is 'is not'.
'Is not' at once is 'is'.
If not like this,
Surely must not guard it.
One then is everything,
Everything then is one.
Just able to be like this,
How could it be thought not to be all?
The sraddha citta is not-two,
Not-two is the sraddha citta.
The words' road cut off, [17]
No past, future or now.

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Notes

[1] dislike or like. In the book called The Round Realization, 2nd Part of the Chapter on "Pure Acts" it says, 'if in regard to what one seeks one makes distinctions that bring about like or dislike, then one is not able to enter into the ocean of pure realization.' In the Kegon, Book 4,1 Kosan says, 'To discard mistaken thoughts and grasp the real, to leave activities and search out principles, all such things are examples of like and dislike.' In the book called Explanation of Meanings it says, 'Disliking kleshas and getting the sense of Bodhi is dislike and like. If you only don't derive even a hair's amount of admiration or disdain in regard to all dharma whether vulgar or sage while in the midst of them, then the citta is spontaneously the "bright white"'.

[2] dark objective. Rinzai's Records says: 'That which one can grasp hold of, obtain and make use of but still cannot give a name to, this is what is meant by the term "dark objective".' In the Explanation of Meanings it says, 'dark objective and the ultimate road' are different names for the same thing.'

[3] Sunya: the empty, void. The universal, absolute abstraction without relativity, which is the underlying reality. Ksanti: patience, endurance, forbearance. The third of the six paramitas.

[4] end words. In the Explanation of Meanings it says, 'End words, then the words' road is cut off; end thoughts, then the citta's acting place is destroyed. Words' road cut off, then forlorn and luminous; citta's acting place destroyed, then luminous and forlorn...'

[5] return to the root. In the same work it says, 'End words, end thoughts, this is to return to the root. Not to have a place that is not pierced, this is to obtain the objective. If you accomplish the combining of to return to the root and to obtain the objective, then by according with the luminous you lose the school. But if the root base is not returned to, the objective also is not obtained and one doesn't complete this mind (of losing the school). Mistakenly, their own seeking and grasping is what people speak of as following the luminous. If one remains in the luminous going's traces, then the Buddhas and Patriarchs' citta school (Zen) will not achieve its getting lost.'

[6] must stop seeing. This is seeing's real and false, two sights. Chuho Osho's gatha says, 'Grasping at mentation to seek the real, the real then hides. Use the entire feelings and stop seeing, then seeing on the contrary becomes alive. The school you're in, if it says no, that plants thorns and briars; from this there won't be where people have a path they can go on.'

[7] Ability by Boundary. In the Explanation of Meanings it says, 'Ability is the one citta, Boundary is all the dharma. Ability then is wisdom's other name; Boundary then is dharma's separate name. If Boundary is destroyed, then the ability-completed citta, too, is destroyed; the citta empty, in consequence the Boundary that manifested itself also sinks. They are mutual then, mutually abide, mutually help, mutually round. From the beginning there is no interval that separates them.'

[8] the six dusts. Color, voice, scent, taste, touch, dharma are these.

[9] self ties. In the Sixth Patriarch's Sutra, it says, 'The citta if it abides in dharma, that is what is called "self tie".'

[10] 10,000 dharma the one thusness. In Rinzai's Records it says, 'The beams pass through to the ten directions, then the 10,000 dharma are the one thusness.' In the School Mirror Records it says, 'In the genuine real nature's midst there is no distinguishing laksana, no kinds of various laksana, no limitless laksanas; the 10,000 dharma are the one thusness. How could they have the not-being-equal?'

[11] to the extreme, or fullest degree. In the notes to the Virtuous Master Hridayu Sutra it says, ' When wisdom has completed to the fullest degree, then it pierces through to the boundaries of Nirvana.' In Tripitika Sanzo Hosu Part 6 it says, 'the fullest degree means reaching the ultimate.'

[12] Don't abide in general principles. In Unmon's Wide Records, book 2, it says, 'The great use appears before one, it doesn't abide in general principles'.

[13] Sraddha: makoto, faith, belief, sincerity, truth. What is needed to really learn and understand.

[14] real thusness dharmak-kaya. In the Arousing of Sraddha Explanations, book 1, it says, 'The real thusness is then the one dharma kaya, the great, complete laksana's dharma-gate form. If you call it the citta nature not born or destroyed, or all the dharma just depend on mistaken thoughts, these make distinctions. If you separate from the citta mind-instant, then that is not the realm of laksana which is the realm of all.' In the same work, Commentary it says, 'It depends on giving rise to the sage dharma and so it is called dharma kaya.' In the Middle-Ends Book it says, 'The dharma kaya is the sage dharma's cause.'

[15] mutually accordant. In the end of Part 5 of the book, Teaching of the Practice, it says, 'Brightness completed makes mutually accordant.'

[16] not two. Round Realization Book 1, "Manjusri Chapter", it says, 'When one makes round and complete in the ten directionsl, the not-two will fall into place.' In the same book, Commentary, 'Sangsara and Nirvana are two; everyday people comply with this, but the two vehicles taste Nirvana.' Also it says, 'based upon karmic requital, then pure and filthy are not-two. By correcting the requital, sentient beings and Buddhas are not-two. If one does away with the substantial body, then the person and the citta are not-two. Going through to completeness, then oneself and the other are not two.' Meanings of the Mahayana, Chapter 1, 'The expression "not two" is not different from what is called in this sutra the one pervasive principle. The one pervasive principle is subtle, solemn, separate from laksana, the thusness of thusness, complete ksanti; it has no that and this, and so it is called not-two.'

[17] Words' road cut off. Vimalakirti Sutra, Chapter 9 "Aksobhya Buddha", it says, 'Not coming, not going, not going out, not entering in, all words' road cut off.' Necklace Sutra, Book 2, it says, 'Words' road cut off, the citta's acting place destroyed.'